RESERVE
STORAGE

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

ASIA MINOR'S MESSAGE

As Presented to the World's Student Christian Federation in Peking

THE greatest message Asia Minor ever proclaimed to the nations was the Cross. In the arenas of Asia Minor the seed of the Christian Church was the blood of the martyrs. The Cross remains our greatest message still.

I bring to you not what I have given, but what I have learned among the students of Asia Minor. Believe my witness when I say that I have learned from them anew the meaning of the Cross.

I have learned the *wonder* of the Cross. "When I survey the *wondrous* Cross." In Asia Minor I have seen the wonder of lives transformed from hatred into love, from fanaticism and bitterness into broad sympathy and kindliness, and this in an environment of hostility and persecution and narrowness. The Cross did it. O the *wonder* of the Cross!

In Asia Minor, these past years, I have been given a deep insight into *sacrifice* when inspired by the Cross. Where, even in our generation, has there been greater? Countless dungeons and prison walls, fire and sword, desolate homes and families torn asunder, broken bodies and unbalanced minds rise before me. To take one's stand in the shadow of the Cross in Asia Minor has meant sacrifice. One million, five hundred thousand Christian graves, all newly made, bear witness to the sacrifice. In thousands of these graves lie the mortal bodies of young men and young women like ourselves, the students, the teachers, the leaders of *our* student movement, a movement that would have been now in this Federation but for those graves; strong, splendid young lives that would have met with us this morning had they not answered a sterner call to join a nobler host.

And I have learned of them the *courage* of the Cross. On the fields of France I discovered that we had never known just what the hidden contents of that word courage involved. But I go to Asia Minor to bring home to my heart the full significance of courage as related to the Cross. Men may suffer because they have to, women may die because there is no escape, men may lay down their lives fighting to the last, but in Asia Minor your fellow-students *chose* prison, torture, death. They had no means of defense save a word, a word of betrayal, the word of Judas. One word would have saved them. *They refused to speak that word.* Their lives they counted not as dear unto themselves. And in those days of anguish, and they are still going on, they have turned for courage to the Cross. O the *courage* of the Cross!

And I have learned anew the meaning of *forgiveness*, which *is* the message of the Cross. Not passive forgiveness, but a forgiveness that

goes forth in redeeming love. In this I confess I have still much to learn of my students in Asia Minor. Hands of reconciliation held out to those who hated and persecuted them and killed their loved ones. How often I have heard their prayers lifted for their enemies, prayers from lips of young students who had been beaten, cruelly imprisoned, whose loved ones had been slaughtered. And I have seen them prove the sincerity of their prayers by their acts of redeeming love. The Cross alone, and they had borne it, taught them such forgiveness.

I did not plan this message, but I suddenly discovered that the four lessons I have learned in Asia Minor of the meaning of the Cross form the four letters on the badge of our Federation, W. S. C. F.: W., Wonder; S., Sacrifice; C., Courage; F., Forgiveness. After all it is not strange, for at the heart of the Federation is the Cross. Our student Christian movement in Asia Minor may not be *in* the Federation (I have given you reasons why), but O it is *of* the Federation! The immediate future is as dark as the selfishness and cruelty of man. But knowing the loyalty and devotion of our remaining Christian students and leaders to Jesus Christ and to his Cross, I declare the ultimate future to be as bright as the promises of God. S. RALPH HARLOW, *Smyrna.*

And So We Are Going In

THE papers on June 4 reported the decision of the State Department at Washington to join with England, France, and Italy in appointing representatives on a joint commission to investigate the situation in Turkey. Secretary Hughes's communication sent to the British Ambassador contained the following statement:—

"The situation of the Christian minorities in Turkey has enlisted to a marked degree the sympathies of the American people, and it has been noted with deep concern that the work of benevolence and of educational institutions in Turkey has steadily been hampered; that the rights which American citizens have long enjoyed in Turkey in common with the nationals of other Powers have often been disregarded and the property rights and interests of Americans and other foreigners placed in jeopardy. In order that this Government may determine its future policy in relation to the authorities concerned, the President is prepared to designate an officer or officers to take part in the proposed inquiry."

This action of the President is most gratifying to the friends of the American Board as well as to the great circle of those who have contributed for the support of the suffering people in Turkey. While it is generally understood that there have been atrocities in Turkey, yet there is no official report with reference to the state of affairs in Turkey since the publication of Lord Bryce's comprehensive book issued in 1916. It will not be expected that American missionaries, educational and relief workers in Turkey will, while acting as guests of the Government, report upon acts of maladministration, except as these acts affect their own work as American citizens and the institutions with which they are connected. Neither ought they to be asked to make reports on the failures of the Government. It is therefore exceedingly gratifying that the United States has decided to join in this investigation.

At this writing the representative or representatives from the United States have not been announced, but

it is expected that men of independent and impartial judgment will be selected and that the investigation will be thorough in every particular, so that when the report is published it will be the final statement on the subject of the present Turkish Government in Anatolia and Armenia, its relation to foreign interests, and its treatment of its minority populations. It is absolutely essential that these facts should be known before new treaties are signed and diplomatic relations with Turkey resumed.

Mr. Arthur J. Orner and the truck he is taking to Mt. Silinda, Rhodesia, Africa. He has raised all but $750 of the sum required for transportation and incidentals

A Ford for Mount Silinda

IN a letter recently received from Rhodesia we read that the natives are having the worst drought in the history of the country and that they are facing a serious famine. The practice of dry farming may help the situation, but at present it looks as if there were bound to be a great deal of suffering. This fact emphasizes anew the importance of the Ford truck that friends of Mr. Orner have enabled him to purchase. It has always been a serious problem—the transportation of food in times of famine between Umtali and Mt. Silinda, 172 miles away. This journey ordinarily takes three weeks by wagon. Our friend "Elizabeth" will cover the distance in three days. This will mean the saving of many lives during the days of famine that almost periodically come upon the natives along the Buzi and Sabi Rivers. The Ford will also carry the missionaries back and forth, and bring in goods for ordinary consumption. As we understand it, this will be the only motor truck in all that part of Rhodesia, and therefore the best aid in saving men from starvation when famine seizes the country. It will be a boon to our industrial and agricultural departments.

The Presbyterians Blaze the Way

THE General Assembly of the Presbyterian Church took very drastic action a few weeks ago when it reduced its societies to four: One to cover foreign missions; another, national missions; the third, education; and the fourth, ministerial relief. The new Board of Foreign Missions is an amalgamation of the Assembly's Board, the Woman's Foreign Mission Board, and a small Committee of the General Assembly that covered certain phases of work in Europe. The formal name of the new Board of Foreign Missions will be the same as that of the old Board, namely, *The Board of Foreign Missions of the Presbyterian Church in the U. S. A.* This Board will consist of 40 members—22 representing the present Board of Foreign Missions, 3 representing the work in Europe, and 15 representing the Woman's Board. The technical name of the governing committee will be "The Board of Foreign Missions." This new Board will administer all the work, including that for men, women, and children.

Though up to the present time the Woman's Board has closely coöperated with the general Board, yet it has been largely engaged in the guidance only of the work at home and in turning over the funds raised through its agencies to the general treasury for appropriations abroad. Now the women will share the administrative responsibility for the work afield as well. There is good reason to believe

that there will be women secretaries on a par with the men.

It is a step significant of the new day and of the ideas that are prevailing more and more in Congregational circles. One of the men directing the Presbyterian Foreign Board expresses himself in this apt quotation: "We reverence age but follow youth."

A Good Word for the Federal Council

WE should have said in our last number that the Conference of Promotional Agencies at Atlantic City, which was reported by Dr. McConnell, of the Commission on Missions, was held at the initiative of the Federal Council. It often happens that honor is not given to whom honor is due in the fine coöperative work done through the Council. Consequently, many pastors and more church members get the impression that very little is being done, and that what is done is of little moment.

We might take a concrete case: Not long ago a protest was sent to the Federal Council from one of the leading women of our own denomination, taking the Council to task for not having done anything to arouse public sentiment in protest against the continued persecution of the Armenians. As a matter of fact, the Federal Council had devoted very special attention to this subject, having sent out a special appeal, shortly before, to every pastor in the country, giving the facts about the present situation and urging local congregations all over the country to take action along suggested lines. In addition to this the Council sent to the Secretary of State at Washington a delegation to lay before the State Department an official memorial on the matter, urging action by our Government. More than this: when the invitation came from the British Government to the United States to join in an investigation of the atrocities against Christian minorities in the Near East, the Federal Council Commission on International Justice and Good Will urged upon President Harding the acceptance of the invitation and got in touch with denominational bodies then in session, urging them to do likewise. A release has been sent to the religious press also concerning the matter.

Not a few of the editors of denominational papers are greatly indebted to the Federal Council for many of the facts that they publish on matters pertaining to international affairs and to closer coöperation among the churches. The *Missionary Herald* does not always give credit to the source of its information, but it is glad to state here the value of the publications of the Federal Council.

A Key to the Chinese Puzzle

THE Federal Council of the Churches has secured from David Willard Lyon, American Y. M. C. A. Secretary in China, a statement designed to clear up the Chinese puzzle now presented by the fighting of Generals Wu and Chang. We sometimes ask ourselves whether China is in a hopeless muddle or not, or whether she is moving forward. In answering some such questions, Mr. Lyon says: "The Chinese are well able to work out their own political salvation, and in doing so should not be trammeled by interference from outside. There is now at work in China a new force, the potency of which is little appreciated in the West. This force is represented in the combined influence of the Chambers of Commerce, in the principal cities, and in the various provincial educational associations. A united conference of these organizations brought into being the machinery which made possible the financial pledges which China made at the Washington Conference. It is to these same organizations that the world may well look for a gradual but certain stabilization of political and economic conditions. The outlook is

brighter now than at any time since the republic was born."

Let us trust that many members of these dominant organizations will be governed by Christian ideals and motives. The Church in China itself will wield a powerful influence. Judging from our first returns from the national Christian Conference held at Shanghai early in May, this is not a mere dream.

A Livingstone Lyric

AFTER writing the letter which is printed in this number, Livingstone met and mastered the temptation that so often swept down upon him in Africa. He was detained at the coast with fever and dysentery. He was suffering greatly for lack of proper attention. He was sick with *heimweh*. Then came the British men-o'-war offering to take him to England free of charge. Yet note his words, *"Should I go, my work would be only half finished."* So Livingstone abode at Loanda.

Lost at Sea

ON the morning of May 22, the news came to us that on the P. & O. Str. *Egypt*, sunk the day before in collision with a freight steamer off Brest, in a heavy fog, were two American women, one of whom, at least, was a missionary. On May 3, Mrs. Minnie Lois Sibley, one of the staff of the Woman's Board of Missions, sailed from Boston after a year's furlough in America, to return to her station at Wai, Satara District, India. She was scheduled to leave England on the *Egypt*, and, as nothing has been heard from or of her since the collision, she undoubtedly met her death then. Mrs. Sibley and her husband, Rev. J. W. Sibley, went to India as missionaries in 1877; they were appointed by the American Board to its Satara station in 1887. Mr. Sibley died after a few months' time. His wife, however, has continued to be a devoted and successful evangelistic worker since that time at Satara, and for the last twelve years at Wai, in the Marathi Mission. Her home, originally, was in Ohio, and she was a graduate of Oberlin College. But India came to be her home, and she was loved and trusted by the people as few missionaries are. Her gentleness of spirit, her sincerity and unselfishness in service, made her life a radiant interpretation of the gospel she preached.

MISS BOYER

MRS. SIBLEY

Her companion on the steamer was Miss Virginia M. Boyer, who though not one of our own mission staff, had served in India with the Lutheran Mission and, after furlough at home, was returning to give her life to teaching in the School for Missionaries' Children at Kodaikanal.

Missionary Plans for the Church Schools

THE American Board and the three Woman's Boards are coöperating as usual in the preparation and promotion of missionary materials for the church school for the year 1922-23. Since India is the field for study among all denominations this coming year, it will be the field studied in the church schools also. The list herewith will show how varied is the material. It can be adapted to the needs of both small and large schools, and to the ungraded as well as to the completely graded schools.

1. *Primary Department.* "Primary Picture Stories on India." Six stories of child life in India with enlarged picture for each story. *50 cents.*

2. *Junior Department.* "Hero Tales." Six stories of men and women who have put their lives into service for India. *10 cents.*

3. *Intermediates and Seniors.* "Ten-Minute Programs." Four programs on India, for use in opening service of the department or of the main school. *10 cents.*

4. *Handwork and Project Material.* Suggestions for following the graded instruction with illustration and service activities. *Free.*

5. *Outline Map of India.* 28 x 32 inches. Essential for effective use of "Ten-Minute Programs." *20 cents.*

6. "*India in Picture and Story.*" A set of six pictures (11 x 14 inches), beautifully printed in sepia, black, or green on buff or white stock. Explanatory material printed on the back. Each picture a tabloid missionary lecture. Useful by themselves or with "Ten-Minute Programs" and of permanent value for framing. *40 cents for the set.*

7. *Cut-Out Pictures on India.* For Beginners', Primary, or Junior Departments. For coloring and cutting out. Especially adapted to sand table use. *10 cents.*

8. *Investment Circular.* Gives detailed information regarding attractive pieces of work in India offered your school by the American Board and the Woman's Board. Your investments in India are a vital part of this year's missionary education. *Free.*

9. *Christmas Program* with Supplement. The Christmas message expressed in world service. Plan to use this program as the culmination of the four fall months of missionary education. *Sent in quantity free to schools making an offering to the American Board and the Woman's Board.*

Items 1, 2, 3, 4, 8 are included in a set which sells for 50 cents, but other combinations of material are possible. A complete announcement of the plan will be mailed to all church school superintendents during the summer. Material will be ready August 1, and may be procured through any office of the American Board or of the Woman's Board.

THE FINANCIAL STATEMENT FOR MAY, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	* $34,412.36	$4,115.42	$735.98	$8,765.80		$1,907.75	$49,937.31
1922	30,416.54	4,900.43	445.29	5,078.50		1,839.00	42,679.76
Gain		$785.01					
Loss	$3,995.82		$290.69	$3,687.30		$68.75	$7,257.55
FOR NINE MONTHS TO MAY 31							
1921	† $466,049.86	$52,542.85	$16,867.44	$158,143.87	$8,200.00	$22,328.07	$724,132.09
1922	411,864.38	39,924.13	14,304.24	190,457.43	23,879.65	22,014.26	702,444.09
Gain				$32,313.56	$15,679.65		
Loss	$54,185.48	$12,618.72	$2,563 20			$313.81	$21,688 00

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1921	$405,167.89	$117,361.75	$20,025.46	$542,555.10
1922	420,088.70	174,363.17	17,038.61	611,490.48
Gain	$14,920.81	$57,001.42		$68,935.38
Loss			$2,986.85	

* Includes $9,822.13 received in month of May, 1921, from C. W. M. Emergency Fund of 1920.
† Includes $139,736.39 received through May, 1921, from C. W. M. Emergency Fund of 1920.

STOP, LOOK, LISTEN!

A FINANCIAL RED FLAG

THE month of May brings us no encouragement as to the Board's finances—quite the other way. It will be seen that we register losses in every column but one, that of individual gifts, which shows a slight gain. With nine months of the fiscal year behind us it is possible to plot the income curve with considerable accuracy. Its trend is steadily downwards; which, of course, means only one thing, increased indebtedness on September 1. It will be recalled that last October we were encouraged to expect that during the year we could make a payment on the debt of the year before of $56,000. In a few months that hope was dashed to the ground, and now we appear to be headed for a large addition to the debt.

This situation was reported to the Commission on Missions at a recent meeting. It was met by similar statements from the other Congregational Societies. The denominational situation appeared so grave, that the Commission asked for a joint meeting with representatives of the Societies, and this was held on May 25. in New York. After prolonged discussion it was voted to issue a special appeal to the Congregational constituency in behalf of all their missionary work. It is agreed that no appeal shall be made to churches which have subscribed the full apportionment. They have done what was asked of them and should not be asked for more. Thank God, there are hundreds of such churches —an honor roll indeed. But in the case of the churches which did not reach their goal, they will be asked to consider trying again. In view of the disaster confronting practically all our Boards, can any loyal church refuse to face the situation and at least make a special offering before the new campaign begins in the fall?

Another line of appeal in behalf of all Congregational work will go to a chosen-few individuals, the Congregational stalwarts, the second mile saints, who may wish to make a special sacrificial gift. These are the sort who saved the day when the American Board sent out its "S. O. S." last summer. Now, friends, you must stand in the breach once more, this time not only for the foreign work, but also for the work at home, an all-along-the-line endeavor for Christ.

This is but a preliminary statement. You will hear more of these things in coming days. Remember a sacrificial gift during the summer will be called for. Let us look forward to it pleasantly, even joyously. Let us make it part of our vacation plans. We love to say, "It is more blessed to give than to receive." Now is the chance to prove our faith by our works.

The Next Envelope Series

OUR *Envelope Series* for July, to be entitled "The Village Wrestler," has been written by Secretary Alden H. Clark, of this Board. In fact it embodies, to a large extent, a chapter from his new book, "India on the March," (copyright, Miss. Ed. Movement) which promises to be one of the most popular of the year's output of books for the study of India. The hero, "the wrestler," is a typical "rising" villager; his progress, through the war, in the development of his children, etc., is described, we think, with unusual understanding and charm.

LETTER NO. 4[1]

CASSANGE, 8 April, 1854

MY DEAR CHARLES:

I shall have very little time to write while in Loanda and am therefore compelled to write when obliged to remain any where by rains, etc. I have a light purse and a crowd of hungry followers, two incompatibles, as the chemists with me say. I have passed through an exceedingly fertile country, but at present so flooded and so rained upon—I never got such a drenching in my life. We crossed two or three streams every day, and all so swollen—the rustic bridges were often waist deep; others we had to swim and others forded by sticking to the ox the best we could. My clothes were generally wet and fever laid his strong fangs on my inner man in a way far from agreeable. If we could march then I got on, but when obliged to remain in one spot and everything damp and wet, the fever made matters worse.

Our course lay through a dense, dark forest, the enormous trees of which were all covered with white moss, some of which hung two feet down from the branches. The country is in waves—the ridge of each is covered with forest, and the trough is a bog or stream. The long part of the waves runs to north W. or N. N. W. But except this there is no elevation, unless, indeed, you look upon the whole as an elevated steppe or plateau. Rhododendrons grow on the sides of the table mountain, on the northern slope of the Cashan Mountains and here on this plateau, all perhaps at one height. When we came to near ninety South Latitude, we suddenly descended about at least 800 yards to a valley or lower elevation extending as far as the eye could reach and continuing. About thirty miles from this descent runs the Quango or Coango, nearly due north. Having got over this river, you have my whereabouts at present.

We have been a long long time on the way. The country is densely peopled compared with the south country, and every village must have a little time to prepare food for us. I rebelled at this, but it was of no use. The women had their way in spite of me. They were always favoured by our gender, who, when I wished to get off, were always out of the way or sick, etc. But when we got near the Portuguese settlements, they became worse and worse. They often collected in large numbers and brandished their short swords and guns over our heads, demanding one thing after another on the most frivolous pretences. And the more we yielded the more unreasonable they became. We were determined to go peaceably if possible. We were without arms and the chief, Sekeletu, compelled his men to leave their shields, but often when I felt sure our enemies would come off second best, we sat waiting till they should shed the first drop of blood; and after they had spent their fury in words and brandishings, submitted to shameless extortion.

[1] Copyright 1922.

At last they would not let us pass at all without paying enormous fines. I spent all my clothing in these—they took our riding oxen too, though we explained they "were our legs" and taunted us with "Go back the way you came." My arms were the only ones they feared.

At last, chafed in mind, we used to pay a little and say, "We shall go forward and if we die we die." We often went on expecting to be pounced upon at every thicket and all ready to fight it out, for they always demanded one of our number to sell him as a slave, and would coolly ask for an article and remark, "You may as well give it, for we shall take it tomorrow after we have killed you all."

I had prepared to part with my bedding in order to get over the Quango and was tired out by the worrying of a small tribe which we could have eaten up. When a young Portuguese Sergeant, Cypriano de Abrao, came and rescued us from these lawless fellows, I never was more thankful; and though you had been here, you could not have done more than he for us.

I think the unreasonableness of the tribes which plagued us has been caused by the slave trade. They are visited by slave traders, who submit to every whim of the chief in order to induce him to part with his people. It requires a strong inducement in a small chief to make him give over his people to them. It is in all cases a forced trade. I was unprovided for paying anything, and hence had to part with one thing after another till I fairly run out. The demand for one of our number always nettled us. How to take my wife through these tribes I know not. I think God will shew me what to do. At present I look to him to be my guide. I am completely nonplussed. He will open up my way as he has done in time past.

I intend to present a petition, or memorial, to the Portuguese governor on the subject of a road. It would benefit the colony. But they do not like to fash themselves much. They take the world easy. When we went up the Leeba some distance we came to the Balonda, a very numerous people. An inroad had been made on them by some Makololo a short time before and many villagers killed. I ordered the prisoners to be given to me and managed to get eighteen out of their hands. To deliver up these was our first work. The old chief, Kaleompo, seemed pleased with us and satisfied that we had nothing to do with the foray. He came to me at night and hung the half of a nautilus shell around my neck as proof of his affection.

Here we saw first proof of actual idolatry, a block of wood with a rough human head carved on it and an apparatus for presenting offerings; then, near every village, generally in a thick grove, an ugly shaped lion made of clay and two shells as eyes. The people said these were prayed to in case of non-success in any case, also in sickness; and a drum is often beaten before them the whole night. Each village has its drum for the purpose, and they seem to have hard work, for seldom did we spend a night near one without hearing it being beaten.

None of these Balonda would eat with us or where we could see them

eat, though they took meat from us readily and went away home to eat it. They live in abject submission to their chiefs. When they meet any one of rank they kneel down and take up dust and rub it on the upper and front part of the arms and breast, calling out, "Heaven, rain, God," etc. When not near the abode of the chief they are living as if in a Mahometan Paradise. I have often entered a village and could from ox back only see the tops of the houses. The whole was buried in a wilderness of weeds. By and by the villagers emerged from their lairs, each smoking a long pipe, and then men and women stood puffing away in cool complacency. The soil is all fertile and the manioc is the staff of life. It requires very little trouble to cultivate and is either eaten raw, or boiled, or put into water till partially fermented and then dried and reduced to meal which is nearly pure starch. This we had to learn to eat; and as it leaves the stomach in the course of an hour with a sense of emptiness, I had to endure the most unmerciful hunger!

The people are either sowing or reaping the whole year through and have crowds of children. The great bodily wants are that of animal food and clothing. The game is finished and now they have to descend to mice, moles, for which traps of all kinds are set. Hives for bees are placed in all parts of the forest and charms protect these from theft. Above all things else the gospel of Christ is needed, and the good time for that is not far distant. Their language is essentially the same family as the Sichuana and Caffre (?). Fever prevented me from acquiring much, but the roots were in many cases observed to be identical.

LOANDA, 17 June, 1854

We reached this city on the 31st ultimo and were most hospitably received into the house of Edmund Gabriel, our commissioner for the suppression of the slave trade. I was very nearly knocked up by fever and its sequel and never felt more thankful for a bed than when I lay down in that of Mr. G.

Affectionately,
D. LIVINGSTONE.

To Rev. Charles Livingston, Plympton, near Boston, Massachusetts, U. S.
By an American vessel, the W. H. Shailer, from Salem, U. S.

THE NATIONAL CHRISTIAN CONFERENCE

Shanghai, China, May 5–14

JUST as we are going to press we receive letters from some of our missionaries who were delegates in attendance at the remarkable gathering held in Shanghai last month. Although we can by no means do justice to the Conference in this brief account, we must share with our readers these first reports of it.

ITS SUBJECT THE CHINESE CHURCH

"The purpose of the Conference will be to place before the delegates, through able speakers, well-thought-

out suggestions looking toward the strengthening of the present Christian work, the more convincing presentation of the Christian message to a China in transition, the developing of a stronger leadership among the Chinese Christians, and a greater coördination and coöperation in the work of the Church by the various Christian bodies in China. Never before has such a representative body of Chinese and Western workers met to consider these questions. The opportunity for a real and concerted advance is unique." So stated the Committee of Arrangements in sending out their announcements. The delegates were about 1,000 in number, elected by Chinese churches, foreign missionaries, etc.

ITS OPENING SERVICES

After several days at the Conference one of our friends writes: "This great national Conference is fulfilling the hopes and expectations of those who have been looking forward to it for years. Day by day the deep significance of it all grows upon us. The spirit is wonderful. John R. Mott remarked last evening that he was rejoicing in the privilege of sitting at the feet of these Chinese Christian leaders. Dr. Cheng (a Congregationalist, by the way) is the efficient, honored, and beloved chairman. David Yui, National Secretary of the Y. M. C. A., is chairman of the Business Committee. The national language is the common medium, though everything is translated, out of courtesy to the foreigners present!"

The great address of the Conference so far, according to our correspondents, has been the inaugural address by the chairman, Dr. Cheng. A similar address on the Chinese Christian Church has been given by Prof. T. T. Lew, of Peking Theological Seminary; and a similar topic has been treated by Prof. R. K. Evans, of the London Mission, in Peking. The "National Christian Council" is being planned "to represent the unity of the churches of Protestantism," but day by day, we hear, the feeling grows and is frankly talked from the platform that China must have one Christian Church! They are inclined to give short shrift to denominational shibboleths—"various creedal and other 'sacred relics' are lumped as 'superstitions of former ages.'"

THE DELEGATES

True to traditions, the Congregational denomination had 41 Chinese delegates to 23 foreign missionaries. The Y. M. C. A. had a similar proportion—*i.e.*, nearly two to one. The China Inland Mission's representation was 18 Chinese to 58 foreigners; the Presbyterians, 67 to 77; Episcopalians, 25 to 33—a great advance for all bodies toward the exaltation of the Christian of the land.

ANCIENTISTS AND MODERNISTS

"A wonderful spirit of harmony is evident," writes one of our correspondents, "in spite of the fact that a little group of Bible Union Fundamentalists have sought to sow distrust, suspicion, and disunion. One can feel only pity for these 'ancientists.' In the week I have been here in Shanghai I have heard more talk of theological discussion, have seen more animosity and suspicion than in twenty years past." Yet another letter assures us: "It is interesting to see the calmness and patience of the Chinese as they listen, and only occasionally say that they can see nothing to fear. Oftener they say they have no use for the denominational lines and histories that mean so much to Westerners. . . . God is mightily working here these days and the forces of evil are busy, too, not realizing that Jesus has already overcome."

The Conference issued a "daily bulletin" during its sessions, and we shall expect to gather from that and from letters written after the gathering closed a *résumé* of the important actions taken there.

Photo by L. M. Meade, Y. M. C. A. at Peking

DR. JOHN R. MOTT, CHAIRMAN OF THE WORLD'S STUDENT FEDERATION MR. A. A. PAUL, GENERAL SECRETARY OF THE STUDENT CHRISTIAN ASSOCIATION OF INDIA, BURMA, AND CEYLON

Dr. Mott said, in part, at Peking on April 29 :—

"I come among you from world-wide travel and contacts to say that in my judgment not only new nations are springing into being, but all nations are being reborn. The world is plastic now. Soon it will become fixed. In what mold shall it be cast? Shall it be the old mold of disappointment and bitterness or that of unselfishness, altruism, brotherhood, and coöperation? Chastened nations and an expectant world await what Viscount Grey expressed in an interview I had with him, 'What we need now is moral dominance in international affairs;' in other words, the domination of international affairs by the spirit of Jesus Christ."

THE WORLD'S CHRISTIAN STUDENT FEDERATION

An Example of the World Youth Movement

By Rev. ROWLAND M. CROSS, Peking

THE eleventh general meeting of the World's Student Christian Federation which has just closed its six days' session in the American Indemnity College, Ch'ing Hua, in Peking, brought together nearly 800 delegates from thirty-four different nations. China, Japan, and Korea had their full quota, with many others clamoring for admittance. India and the Philippines sent large and representative delegations, which took a leading part in the conference. Germany was represented by Dr. Heim, of Tübingen University, and by former Chancellor Dr. George Michaelis and Mrs. Michaelis. Mr. R. O. Hall and Dr. Henry T. Hodgkin did much to make true the statement of a keen observer that the delegations of Great Britain and India had the most definite and clear-cut message of any in the conference.

They were there from Burma, from Argentina, from New Zealand, and one should not forget Dr. and Mrs. Sharman, of Canada, and Dr. Robert P. Wilder, of the Student Volunteer Movement. The American group, numbering nineteen exclusive of the large number of Americans present from China and other countries, had much to do with the executive leadership of the conference. There were eight undergraduates, one of them Miss Muskrat, a Cherokee Indian from the University of Kansas. Then there were Dr. W. J. King, of Gammon Theological Seminary, Georgia, the spokesman for the colored peoples; Miss Katy Boyd George, of the National Board of the Y. W. C. A.; Mr. C. R. Hurrey, of the Y. M. C. A.; Dr. K. S. Latourette, of Yale, formerly of Yale in China; Mrs. Mott and Dr. Mott, the Chairman of the Federation.

The Chinese Y. M. C. A. deserves great credit for the careful planning and attention to detail (which had so much to do with the physical well-being of the delegates), for the remarkable interpreting, etc. On three afternoons special excursions were arranged for the whole conference to the Summer Palace of the Empress Dowager; to a reception given by President Hsu Shih Chang in his palace; and to the Great Wall. On the Monday after, a special train took the delegates to the home of former President Li Yuan Hung in Tientsin. On Tuesday, thirty of the delegates began a speaking program in Peking which brought them before student groups in the schools and churches for a total of sixty meetings. Then seven speaking bands were formed to go to all parts of China carrying the message of one faith, one hope, one God and Father of us all. Whether Civil War has prevented the carrying out of these follow-up plans it is impossible to say, for the three lines leading into Peking have been cut. However, the Chinese secretaries and others deserved the words of praise of Dr. Mott when he said that in none of the previous ten conferences had the conference been so well cared for.

The most dramatic session of the conference was one night when Miss Maya Das, a graduate of Mount Holyoke College and now Associate-General Secretary for the Y. W. C. A. of India, Burma, and Ceylon, spoke on Christ and the East. In her long, flowing Indian gown, she presented a Madonna-like appearance. Her excellent English was translated into beautiful Chinese by Miss Hsu, of the Higher Normal College in Peking. It was thrilling to see these emancipated

women of the East giving their message to the peoples of the world.

"Has the West still something to give to the East?" asked Miss Maya Das.

"Yes, the West can give us the Christ unencrusted by superstition, and purely Western ideals."

"And has the East anything to give to the West?"

"Yes, the East has a new interpretation of the Christ to give to others."

Her meaning was partly brought out in the questions: "Who are the great men of the West?" "They are Wellington, Bismarck, Nelson." "And who are the great men of the East?" "Mohammed, Buddha, Gautama, Confucius, Jesus Christ."

Christ is to be given anew to the West.

The six days of the conference were crowded to the limit. In the mornings addresses on such subjects as "Science and Religion," "The Place of the Church," etc., were followed by forums on the following subjects: International and Inter-Racial Problems, led by Dr. Mott; Christianity and Industrial and Social Reconstruction, led by Dr. H. T. Hodgkin, of the Friends' Church, England; How to Present Christianity to the Students of Today, by Dr. T. T. Lew, Dean of the Theological Seminary in Peking; Christianizing Campus Life, with David R. Porter as leader in the discussion; The Students' Responsibility in the Church, with Dr. T. C. Chao, of Nanking, as leader; and How to Make the W. C. S. F. a More Vital Force in the World, led by Emmanuel Galland, former Student Secretary in the Geneva Association, now Student Secretary of The South America Y. M. C. A.'s. These forums offered the main chance for free expression of opinion, and the findings contain much of suggestive interest. The late forenoon was given over to reports from the representatives of the different countries. In the evenings were addresses and delegation meetings and one never-to-be-forgotten camp-fire night. The Ch'ing Hua Boy Scouts had built an immense bonfire over back of "Roosevelt Hall," their gymnasium. The American delegation furnished most of the entertainment. C. D. Hurrey told stories; Miss Muskrat gave an exhibition of a real American Indian War Dance; Miss Moncrieff, of New Zealand, gave the New Zealand Boy Scout yell, the adaptation of a Maori war yell; and Dr. King, the American negro, led the crowd in the singing of Southern melodies.

IMPRESSIONS

What are the impressions that remain after the Federation meeting is over and the delegates have departed from Peking? The question, "What was the biggest thing in the conference for you?" would naturally bring various replies from people coming with such varied backgrounds and needs as did the delegates to this the first conference of its kind for eight years. I want to mention what were to me the five "outstanding" sensations which deepened into impressions as the Federation meetings went on.

First of all, one received a new vision of the far-flung battle line of Christ and a new faith that

> "Jesus shall reign where'er the sun
> Doth his successive journeys run."

This song, one of the favorites with the Federation, seemed at times about to be consummated. It was the cumulative effect of association with Christians of all races and nations for a week and hearing from their own lips of how Christ was meeting their people's needs.

Second, and closely related to the first, was the realization that in the world that is to be, each nation is to make its unique contribution. It isn't a question of making "Christian gentlemen with American ideals," as an American educator in Japan once expressed the object of his school; it is, rather, under the inspiration of the religion of Jesus Christ to enable each country to make its largest contribu-

Photo by L. M. Meade

Left to right: Rev. P. A. Swartz, religious work director, Peking Union Medical College; Dr. Alexander Niketin, of Bulgaria; and Rev. S. Ralph Harlow, General Secretary, Student Volunteer Movement for the Near East, and member of the American Board's staff at Smyrna

tion to the world. It was interesting to note the varying viewpoints. For instance, in the forum on International Relationships, India, China, the Philippines, etc., were strongly in favor of the pacifist position, while Japan and the Western nations lined up on the other side. The difference in thinking was brought out again in another forum where the problems of students were being discussed. A man from India said: "Our students have no difficulty with the divine Christ. It is the human Jesus that we have difficulty to understand." The problem would seem to be reversed for Chinese and Western students.

Third, one felt as never before the suffering, sorrowing world in which we live. The reports of the delegates at the noon meetings were vivid pictures. Miss Muskrat said, "The history of my people is 500 years of tragedy." Dr. Valassis, of Greece, told how his little country had been at war continually since 1912. The universities are depleted and he himself was forced to serve four years in the hated Turkish army. Mr. Ralph Harlow pictured what the Cross meant for the people of Asia Minor. Professor Devine, of Vladivostok, said that the old religion had entirely lost its grip on the young people of Russia, and a new religion must come in to take its place. The Indian delegates, although they spoke seven different dialects and had to talk to each other in English, were almost a unit in one thing, namely, in their support of Gandhi in what they thought was a struggle for freedom.

Again, one could not but feel that the time has come for less emphasis on organization and more on the things of the spirit. A machine may run too smoothly. In one of the evening delegation meetings early in the conference, the Peking Chinese said this: "There is not enough prayer, not enough time for devotion. Not enough leisure and addresses of an inspirational nature." The committee in charge had packed the six days too full. The general run of Orientals felt the lack of time for leisurely thought. Last summer I attended a conference in Japan conducted by the Japanese. One felt no sense of rush and of hurry. A quiet spirit pervaded the sessions. There are some things

Photo by L. M. Meade

Left to right: Rev. R. K. Evans, of the British delegation, teacher of New Testament in Peking Christian University's Theological Seminary; Dr. T. T. Lew, Dean of the Theological Seminary; and Fletcher S. Brockman, of the International Committee of Y. M. C. A.

that cannot be done by business efficiency. As one of our American Board Christian young ladies expressed it, "We have learned in China that big things come slowly."

Finally, there was abundant evidence of what Dr. H. T. Hodgkin has called, "A World Youth Movement." One delegate made this statement, "In Europe the people of thirty distrust those of sixty, and those of sixty fear those of thirty." The energetic leader of the British student movement in his report said, "The British student movement has broken with the old leaders." In Canada, when the soldiers came back from the war, there was a demand that machinery be reduced to a minimum and actual work take the place of committee meetings and reports. The result was the starting of an independent student movement which has a clear, modern statement as the basis of fellowship and of which the students themselves have chosen Dr. Sharman, of Toronto, to be the leader. A group of the younger Chinese proposed a Chinese national student movement in which student initiative and control should be fully recognized.

It was a source of regret to many that there was not more of a strictly student representation from Europe.

Christianity must be interpreted in democratic international terms, it must have a program that is large and courageous, if it is to challenge and capture the attention and enthusiasm of the young people of the world today. "The world is plastic as never before. In what mold shall it be set?"

The forums clearly revealed that students are thinking in terms of nations, that they have the world-view. Forum No. 1, on International Relationships, after much discussion came out with a strong declaration against war. There is not space to tell of all the forums, so I will quote in conclusion from the findings of the one on "Christianity in Industrial and Social Life." The statement is a ringing call to service. "The life of Jesus was utterly dedicated to the creation of a new order in which the family relationship under God our Father would be worked out in every department of life. This new order was to come through the creative activity of loving men and women in harmony with one another and in conscious dependence upon God."

Here follows a detailed and concrete declaration. The report closes:—

"Our idea of the Christian Church includes the belief that it is meant to be an instrument in bringing about this Christian Revolution and in helping all its members to take their part therein. We wish to give ourselves to the following of Jesus in giving this service to our fellows."

CHINESE MILITARY STUDENTS

PROFESSOR FLEMING'S LATEST BOOK[1]

REVIEWED BY REV. ALDEN H. CLARK

INDIA is the land upon which the thoughts and prayers of Christian America center this year. To this end the Missionary Education Movement, the Central Committee on the United Study of Foreign Missions, and the Religious Press of America are producing a veritable stream of books and articles.

The most notable of these productions is "Building with India," by Prof. Daniel Johnson Fleming, of Union Theological Seminary. Professor Fleming has unique qualifications, both of personality and of experience, for the writing of this book. For many years he was a missionary in India, and there made a brilliant record for himself. Since becoming Professor of Missions at Union Seminary he has continued his intimate study of Indian conditions, producing such books as "Devolution in Mission Administration" and "Marks of a World Christian." Last year Professor Fleming was a member of a Commission on Village Education in India which toured throughout the length and breadth of India, and had unique opportunities for seeing mission work and for gaining an insight into the vibrant life of that great awakened land. Professor Fleming not only bore his full share in the production of the Commission's able report, but also himself wrote a most interesting and helpful book—"Schools with a Mission in India"—as a result of this trip.

In "Building with India" Mr. Fleming has produced a book of 230 pages, packed full of fresh and significant facts, but he has done far more than this. Because of his sympathetic understanding of India he is able to interpret to America with remarkable fidelity her present-day spirit. Mr. Fleming sees and clearly portrays the outstanding handicaps to India's progress; but he also sees and shows with great skill the greatness of India's heritage, the promise that lies in her present strivings and aspirations, and the prophetic accomplishments to which modern India can already point.

Yet neither in its marshaling of facts, nor in its interpretation of India, do we find the dominant note of Mr. Fleming's book. This note, struck in the introduction and again in every chapter, is that of deep, glad conviction of the mission of Christianity to the India of today.

Our greatest debt to Mr. Fleming's book is because of its demonstration of the power of the modern missionary appeal. A glowing realization of a great, vital message pervades all its pages, and this message warms the reader with its enthusiasm and gives him its own lofty vision. "We are to be studying India," he says in his introduction, "but in the background of our thought, let us try to keep the conception of a better world, wrought out by the coöperation of men of different races as empowered by God. . . . Our vision is of individuals, changed and unified through thoroughgoing commitment to Jesus Christ and manifesting through Him, both singly and together, health, joy, power, wisdom, and love. Our vision is of peoples who have entered into their birthright as children of God . . . all in conscious fellowship under a coöperating, purposing, and eternally loving Father." And again in Chapter Two: "It is Jesus Christ, God's greatest gift to our world, who must come to India in all His winsomeness and saving power. Not till then will the root of India's handicap be removed." His prayer for the missionaries at the close of Chapter Four reveals his spirit. "Guide and inspire

[1] *Building with India*, by Prof. D. J. Fleming. Pp. 230. Price, 50 cents, paper; 75 cents, cloth. Secure through Mission Boards.

them," he prays, "in their varied service, and through it all may there throb the one great passion of revealing Jesus Christ, the satisfier of India's need."

Into the details of the book we cannot go. The first chapter on "India's Heritage" is most illuminating, presenting fairly and attractively the great elements in India's past and her just ground for desiring to fulfill that past. In the second chapter, "India's Handicaps" are shown through statistical tables and in objective ways calculated to convince but not to offend or repel. Under the title, "Striving and Aspiration," the next chapter describes some of the many movements for social, educational, political, and religious reform. It touches upon British rule and India's political aspiration, and shows the urgency of the appeal created by India's present awakening. The fourth chapter tells briefly of the various types of missionary work, giving large space to education, as is natural for an educator like Mr. Fleming. An entire chapter is given to the outcastes of India, their life and their remarkable movement toward Christianity. The climax of the book is the sixth and final chapter on "The Indian Church." In this chapter we come in touch with some of the truly great Indian Christians who have arisen from high caste and from low, we see something of the distinctive contribution which the Indian Church is destined to make to our great common Christianity, and we feel the direct appeal to us to cooperate in the mighty task which lies before the growing Indian Church.

A unique feature of Mr. Fleming's book is the thought-provoking questions which he has asked at many points in the text. They carry us into some of the most difficult problems of mission policy and will stimulate many a fruitful discussion. We are inclined to feel that some of these questions are too difficult to be handled adequately by the ordinary reader. They seem to us more fitted for the classroom of the seminary than for a mission study group. To our mind some of these questions interfere with the cumulative effect of the chapter. In a few places, also, we feel that the chapters are overloaded with illustrations. Well selected as this material is, there appears to us to be more of it—more names and places and brief descriptions—than the reader can well assimilate. Yet these are, at the worst, very minor defects in a book in other ways most readable as well as most stimulating and significant.

We heartily commend this book as one of outstanding quality. It takes its place beside the two best preceding study books on India: "The Renaissance of India," by Andrews, and "The Goal of India," by Holland. "Building with India" will do much for the great cause of inter-racial sympathy and world-wide Christian brotherhood.

RENAISSANCE AND RELIGION IN CHINA

By TIMOTHY TING-FANG LEW, M.A., B.D., PH.D.

This article embodies the message of an editorial which recently appeared in *The Life*, a journal of Christian thought and practice published by Chinese Christian leaders at Peking. The brilliant Dr. Lew, well known to many Americans, is the editor. We assume that this editorial is his. Dr. Lew, besides editing *The Life*, is in charge of the Theological Department of Peking University and is serving the Christian cause in China through several other important channels.—THE EDITOR.

POLITICALLY, China is in a state of difficulty. To a casual observer the difficulty consists of disunity, inefficiency, and weakness. One also sees and hears about the inefficiency which is apparent everywhere, from the Central Government down to the local administration of a city. One also sees the helplessness of the nation's position in the world, an old story of the last hundred years, aggressions from foreign nations in one form or another which have made the country a common prey. The eco-

nomic exploitation which is rapidly taking the place of political aggression, more subtle, and with more far-reaching results than the latter, is towering over the present and the future of the nation.

A closer examination of events, however, will disclose other facts, which exist in spite of the disunity of political control due to the various political parties and the military generals. There is a fundamental and essential unity among the people. The two most important organizations of the nation, the National Educational Association and the National Federated Chambers of Commerce, have never been affected by all these disturbances and interruptions. The people stand as one unit when they face the fundamental problems of the nation. They rise above the differences and they are free from the interference of military power. The inefficiency of the present hour is due to the nature of the work and of the necessary stages through which a nation must go during a period of transition. There are abundant facts to convince us that the whole nation is coming out of the old self-satisfied state of mind and striving to push forward. Much of the inefficiency is no sign of inability, but rather a sign of growth; for the nation is learning and developing....

China as a nation is in an age of a great Renaissance. The movement has put up as its platform four big tasks: namely, the reorganization, the re-statement, and the re-evaluation of Chinese civilization; the importation of Western civilization with critical examination of it; a thorough and scientific study of theories and facts; a reconstruction of individual and social life. This is an ambitious platform, but the progress thus far has been encouraging.

Indifference to religion and the contempt for religion is gradually spreading on the one hand, and a strange outcropping of superstitious sects preying upon the ignorant masses is found on the other hand. Yet the brighter side has never been brighter. Thoughtful people are coming more and more to see the need of moral strength for the task of reconstruction. It is a significant fact that the older religions have started reform within themselves. No less than half a dozen new journals have come into existence within the last few years in Buddhism alone. While materialistic philosophy and anti-theistic teaching are gaining headway, there are increasing numbers of young men and women who turn their faces toward religion for the solution of life's problem. School girls and educated men in the prime of life have left their schools and their occupations and joined the ascetic life of Buddhism. The attempt to reorganize Confucianism into a religious church, although it has met with much opposition, is yet gaining adherents in many quarters. All these point toward an increasing sense of religious need felt by the people at large. In addition to that there is also the recognition of the universal element in religion. An organization has been born with the aim of unifying the old religions and calls itself the "Society for the Common Good." While this has not yet achieved any result worth serious consideration, yet it is at least a sign of the desire for religious unity. While the Renaissance Movement in the main pays very little respect to religion, and does not recognize the necessity of religion, yet by its very principle of free inquiry and critical judgment it has encouraged people to study religion and to study it seriously. In fact, a religious revival is on its way to China.

There is no time more critical and yet more full of promise. There is no time when consultation and cooperation on the part of Christian leaders is more urgently needed to make their contributions to the salvation of the nation—a nation which includes one-fourth of the human race.

Young China to the Powers

Until we have had a fair chance to
learn how to be good

See no evil in us

Speak no evil of us

Feel no evil against us

And, above all,

HANDS OFF!

DR. AND MRS. HOUSE WITH THEIR BOYS
Veterans of the Board at Salonica, they stand nearly in the center of this versatile group

A FARM SCHOOL IN GREECE

By DANA K. GETCHELL

At a distance of about seven miles from the American Board premises in the city of Salonica is another branch of the Board's work which is striking deep root into the lives of the farmer class in Macedonia. This institution is the Thessalonica Agricultural and Industrial Institute founded by Dr. and Mrs. Henry House, more than seventeen years ago.

The early years of Dr. House's work as a missionary of the American Board were spent as an evangelist, and during this period much of his time was spent in touring the field. On these long journeys, over the rich plains and through the well-watered valleys of Macedonia, he saw the wonderful possibilities in the soil and the great need of the poor, struggling farmers for agricultural training. It was on these long journeys that Dr. House caught the vision of an Agricultural School where boys would come close to nature and to nature's God; he saw in his vision of this future school a new way of preaching the truths of the everlasting Gospel in the opening blade and the growing crops, and in teaching the boys to love and care for birds and fowl and all kinds of dumb animal life.

The decision to leave the direct evangelistic work for the opening of the Agricultural School was not made by Dr. and Mrs. House without most careful consideration and earnest prayer, but God listened and this new line of work was given them to do. From the very start, the new school called for the utmost faith on the part of its founders. There was no money at hand and not an acre of land on which to begin such an enterprise; but like George Müller, of orphanage fame, they began to work as well as pray and to look about for a suitable location for the new farm to use with the school.

The selection of the farm is another indication of God's guiding; for Dr. and Mrs. House must have been inspired from above to have been able to find a tract of land so favorably located. As Dr. House says, "It was all wild land when we began our work here." Today one looks over acres of

LOOKING ACROSS ONE OF THE MULBERRY GROVES

plowed fields, large mulberry, apple, peach, apricot, and plum orchards and well-kept vineyards. The farm overlooks one arm of the beautiful Salonica Bay, and just beyond the bay, in Northern Greece, lies grand old Mt. Olympus, the abode of the gods; opposite this, adjoining the farm, are foot hills which skirt the lofty peaks overlooking the plain on which the farm is located. The proximity of the busy Salonica port affords opportunity to readily dispose of all farm products not consumed by the school.

During the years since the Agricultural School began its work, Dr.

THRESHING AT THE FARM

The new threshing machine with straw brushing attachment

THE SUB-SOIL PACKER GOING TO WORK

Thessalonica Agricultural Institute

House has had ample opportunity of making experiments with grains and fruits that adapt themselves most naturally to the climate and soil conditions of that region. Grain seeds from America have been tried out during the years, and today the wheat yield per acre at this farm far exceeds that of any other in that section of the country. The same may be said of grape culture. Dr. House has proved that the American grape yields more per vine, is larger in size and of better quality than any found in that grape-producing part of the Balkans. Farmers from far and near come to learn from the school the art of cultivating and raising grapes.

Through the kindness of Mr. Gentle-Cackett, of the Bible Lands Missions Aid Society of London, a fine breed of hens has been introduced, and here again this Agricultural School will have the opportunity of rendering great service to the farmers there, for scientific poultry raising is wholly unheard of in those regions.

From a material standpoint, the school has been greatly blessed. Modern machinery, including a tractor, is used in cultivating the soil; substantial buildings have been erected for school and farm purposes; two fine wells, one an artesian, supply water for school and gardens, a gas engine pumping the same into the different buildings; and a locally installed electric plant affords light for school and premises. Students, most of them poor, pay only a nominal tuition, but a small endowment, invested by trustees in America, affords an income which greatly assists in meeting running expenses.

For all this material growth and prosperity, Dr. and Mrs. House are truly grateful—for all is in answer to their prayers and the prayers of the many friends who know of the work they are doing; but most of all, Dr. and Mrs. House are thankful for the close personal touch with the boys who come for agricultural training. One of the services that the boys love best is the Sunday evening sing held in Dr. and Mrs. House's parlor, where, besides the singing of familiar hymns, there is a little sermon and an opportunity for social intercourse and

heart-to-heart talks on personal relations to Christ.

Like all educational work in the Near East, the Agricultural School at Salonica has suffered. Located as it is in a city used as a base for five armies, the institution lost most of its students; but in some ways this loss was compensated by the wonderful service the school was able to render the soldier boys, who found here a touch of home life for which their home-sick souls so greatly longed.

The Agricultural School established by Dr. and Mrs. House has accomplished much for the people of Macedonia, but far greater possibilities await its future work. With men and women at its head with the faith, prayer, and perseverance of Dr. and Mrs. House, the institution is bound to play an important part in the training of Christians who will render a most important service as leaders among the agriculturists for all that region.

JAMES HALL, THE INSTITUTE'S NEWEST BUILDING, USED AS A DORMITORY

A REPORT FROM JOHANNESBURG, AFRICA

"During the past year in the field under my supervision, we have received into the church on confession of faith not less than 215 members, nearly all young men, and after a probation of from one to three years. Our native contributions for the year came to over $3,000. Six of our tried and promising young men are now taking a three-year course in the Bible School preparing for home mission work.

"Our Miss Weir has started a new Sunday school with 160 enthusiastic youngsters in attendance. The stories of the opening of work in the coal fields, 100 miles away; of the developments at Bushbuck Ridge, 400 miles distant; of the touching and stimulating devotion of our converts in Portuguese East Territory, 600 miles away; of the building campaign for our new central Johannesburg Church, now under construction—these and other items must await another letter. The great problem is how to keep pace with the inviting, insistent opportunities that press upon us."

(*Rev.*) *Frederick B. Bridgman.*

LETTERS FROM THE FIELD

From Ing Hok, China

"The country still staggers on under the load of misgovernment, extortion, and militarism. Very little light appears yet as to the future. But we never lose sight of the fact that the Church of Christ holds the future of China and Europe and Russia in her hand. No final solution is possible except in the extension of the Spirit of Christ among the people.

"Well! And what are the prospects of leavening this vast multitude? Here you come to the kernel of the Far East problem. It is not in navies or commerce, or the Philippines or even Japan. It is to be settled by a new spirit and life in the hearts of the young men of Asia and a new door of opportunity for these wonderful women of the Orient. Every year the education and uplift of the girls goes on apace. We have just closed the best year yet in Ing Hok. More girls and more boys in the schools, more learners in the chapels, more baptized in the churches. The students are coming forward to take up the work, going into the remote regions and working in the midst of trials and darkness.

"But the life of a preacher today is far different from that of twenty-five years ago. On a recent tour with a theological graduate, I went into a new region where the gospel had never gone. For three days we were entertained at the public expense. I was given the room of the commanding officer in the Pagoda. Feasts every evening, followed by good congregations eager to listen to the preaching. We were able to negotiate with them for generous support of the preacher next year. A large ancestral hall for chapel and school they offer the mission, and will fit up. All this difference and desire mark a new day of missions in China, even far into the interior.

"Every missionary knows that these people are not yet Christians—far from it. But it gives a unique opportunity to present the gospel to rich and poor and to mold the life of the present student generation to a remarkable degree.

"One great event of our past quarter was the ordination to the ministry of Mr. Gong at Sung Kan. For ten years he has been the successful preacher there. A strong church has grown up. They enroll between one and two hundred learners from a large area. All phases of the work are prospering. Mrs. Gong is a doctor, and has supervised a large school. On February 9 seven pastors and a large concourse of Christians from all over the district assembled. The young pastor in his statement and replies to questions made a good impression. His sincerity and tactfulness were apparent to all. He is beloved by his parish. Having been tried for ten years and giving good proof of his shepherd spirit, the council was happy to proceed with his ordination.

"All in all, we find the year full of work that makes life worth living. Pray that the Spirit of God may stir mightily these thousands of learners that they may give themselves wholly to the reign of Christ."

Edward H. Smith.

Tokyo, Japan

"I left my home in Tokyo January 2 and first went to Island of Formosa, south of Japan proper. Then during the last three months I have visited the three other islands of Kyushu, Luchu, and Shikoku, and also the southern portion of Main Island. Now I am going to China, Manchuria, and Korea. I shall be back to Japan again by the end of May, and shall continue this campaign in the middle and northern parts of the country, thus completing the whole work by the end of the year. God has wonderfully

blessed me thus far. Though the main object of this year's campaign is to awaken the sleeping churches and set them at work for the quick evangelization of Japan, yet I have had one mass meeting (preaching to unbelievers) in each place to get new converts.

"The proportion of decisions to the whole number of audience is *one in three*, whereas the same proportion in my last three years' campaign before I went to America was *one in six*. Wonderful change in the attitude of the people toward Christianity during my two years' absence in America. Certainly the Spirit of God must have been working mightily in this land. The country is becoming riper and riper for the work of quick evangelization every year. I will give you one instance of my thirty-three campaign meetings of this year as an example. In one of the southern provinces of Island of Kyushu, once I had my mass meeting in a large lecture hall of one of the government schools, a preparatory college for Imperial University. In the first place, to hold an evangelistic meeting in a government school building was quite exceptional. There were about 1,000 people present, mostly of the educated class. Among them were seen many of the college professors, teachers of all kinds of schools, students, government officers, and also the more intelligent portion of the town people. It was an ideal gathering of the city. I preached as usual my 'Three-Hour Sermon,' and when at the end of the meeting I gave invitation for decision there came out just 508 persons who professed openly to accept Jesus Christ as their Saviour. It was a wonderful sight indeed. Indeed, the field is white to the harvest. But oh, how few are the laborers! Pray to the Lord of the harvest that he send more laborers into the field. But thank God, by the help of my good American friends I have been able to send out already over one hundred thousand of my 'Little Preachers' ('Three-Hour Sermon' printed in Japanese) all over the country. I am planning to send out hundred thousands more within this year. These 'Little Preachers' are doing splendid work everywhere, especially where the living voices of the Christian preachers have not yet penetrated the mass of the people. I think we can do the most extensive gospel preaching through the distribution of such books in this country.

"I have plunged myself into the hottest part of the battle front, fighting day and night with mouth and pen. But thank God, though I am engaged in such a strenuous work as this, I have been able to keep up myself perfectly well in health! All this is due to the many prayers of my good friends all over the world. Pray for me more."

Paul M. Kanamori, the famous Japanese evangelist.

From Kusaie, C. I., Micronesia

"Calls are coming in from the islands to the west and southwest for teachers, and we trust the time will soon come when the Christians here will respond to the call. God is laying it upon the hearts of some of the young men in our school, and they are thinking seriously of this matter. One of them, a young man of twenty-three years, the son of a Marshall Island teacher, wrote to his father on this subject, asking his advice, and his father replied that he should follow the voice of God and not of man. This young man and two others are meeting two or three times a week in secret for prayer, and we greatly rejoice in this. We tell them that the American Board started in such a way. May God, through their prayers, lead to a great missionary movement here." *Elizabeth Baldwin.*

From Chikore, Rhodesia, Africa

"We have had and are having the worst drought in the history of this country and are facing a serious fam-

ine. Perhaps the white farmers, who have practiced 'Dry Land Farming,' as we have, may be able to save the situation; but it looks as if we were in for a lot of suffering, at least.

"In spite of only 5¼ inches of rain from January 1 to April 1, we have been able to raise a fair crop of corn. Fortunately, we had 1¼ inches of rain on the first of this month (April), which has been a great help, and our wheat and buckwheat look well. We are planting beans and anything which will fill in before next season. Happily, we have enough old mungoza to run the school throughout the year."

C. C. Fuller.

NEWS FROM THE MISSIONS

RHODESIA

Not long ago the Board decided to send a deputation to Rhodesia because of the accumulation of problems connected with that field. As no secretaries or members of the Prudential Committee could go from America, the Board laid hands upon Messrs. Le Roy and Abraham, of the Zulu Branch. They spent six weeks at Mt. Silinda and Chikore. They were well received by their missionary associates. Their recommendations are giving the Prudential Committee food for thought, calling as they do for the reorganization of the educational work of the mission, the establishment of another station in Portuguese East Africa, and the adoption of certain administrative policies. Mr. Le Roy has been asked by Rhodesia to spend three months there, assisting in the development of the plans proposed by the deputation and approved by the Prudential Committee.

WEST AFRICA

Judging from reports of an interview on the part of some of the missionaries of the Board with His Excellency, the High Commissioner of Angola, March 24, 1922, the mission will be allowed to publish a hymn book with at least one-half of the hymns in the native dialect. This is a happy concession. The Commissioner will also allow the publication of the native Umbundu version of the New Testament, thus making it possible for the people to have a New Testament in their own tongue instead of in Portuguese only, as we feared. No hindrance will be placed in the way of circulating books already printed on religious subjects. This includes the Chokwe hymn book. The Commissioner also granted concession for the new station at Galangue. A period of grace was allowed for the fulfilling of "Decree 77," which will be discussed in a later edition of the *Missionary Herald.* This decree permits the vernacular oral medium in the lower grades, but not the written or printed medium for conveying instruction.

TURKEY

The school at Constantinople which we have been referring to as the School of Religious Education is to be known officially as "The School of Religion at Constantinople." From latest accounts it will be located in the vicinity of Robert College, either at Bebek or Roumeli Hissar.

It has been decided to admit both young men and young women, of whatever religious affiliations, on the presentation of satisfactory credentials. College graduation will be required for admission to the regular theological course. Students who are not college graduates will be allowed, however, to pursue special courses, for the successful completion of which special diplomas will be granted. It is the hope and expectation that a hostel will be established for the young men students. Special provi-

sion will be made for women students. This school will probably start during the latter part of September.

PHILIPPINES

For several years the continuance of the Davao station has been a question in the minds of both the mission and the Board. It has been a difficult station to man and to finance, even though it was the one station of the Board in the Philippines through which we could reach the non-Christian tribes in the hills. The planting of a government hospital at Davao also raised the question as to the desirability of the continuance of our medical work at Davao, as obviously we would not wish to push that work where the government could do it more effectively. It has been found, however, that we are needed longer at Davao, and consequently the decision has been made by the Prudential Committee not to close Davao station. We hope that this will mean an adequate support, in the way of men and money, of work in that important section of Mindanao. Meanwhile the Board is endeavoring to develop another medical center on the North Coast, at Cagayan. Dr. Floyd Smith, who was in Turkey for a while and later served in Davao, has been sent to the North Coast to open up this work.

The educational work of the Philippine Mission is being handled to a large extent by Silliman Institute, which is located across the Mindanao Sea, not far from Cagayan. It is under the auspices of the Presbyterian Board. Mr. Channon, of the American Board Mission, is stationed there to assist in the theological training of the young men who are to return to Mindanao to work in association with the Board's mission. The education of girls, however, is to be conducted by the Woman's Board at Cagayan. The advanced theological work of the Board will be cared for at Union Theological Seminary, Manila, where Dr. Laubach has recently been located.

CEYLON

The Jaffna Council *Bulletin* presents some church statistics (the South India United Church) for 1921. There are 21 churches in the Jaffna district, with 2,509 members. The contribution of the Christians outside of the aid received from the council amounts to Rs. 28,455. The local expenses amount to Rs. 25,332. The benevolences amount to about Rs. 3,500.

MADURA

We hear from Dr. Van Allen that he has secured money for a maternity hospital at Kodaikanal, the summer resort of the missionaries. It is the fulfillment of a longtime dream of the Doctor's.

NORTH CHINA

Paotingfu has joined the company of those stations of the Board that publish papers for the information of their friends at home. Volume 1, Number 1, of *The Watchman* has just come to hand. In response to the question, "When issued?" the editors say, "No promises." The "price" is three minutes—the length of time required for reading a copy of the paper. We wish success to this new venture, and trust that we shall be able to secure from it many rich items for the *Missionary Herald.*

Here is one item, by the way, from *Paotingfu Watchman,* No. 1: It seems that when they were leveling off some land, on an old temple site, to be used for a Christian chapel, the spade struck a piece of white marble. This was found to be a beautiful life-size image of Buddha, with inscriptions dating back over a thousand years. Seven more white marble statues were found, more or less mutilated, but averaging, according to the Paotingfu friends, in better condition than the famous Venus de Milo. The statues are worth perhaps over a thousand dollars. The price paid for the land was $450.

One out of ten of all Paotingfu high school and college students is enrolled in Bible classes. There are 4,500 government school students in higher schools in Paotingfu.

The funds are in hand for the establishment of the Dr. Willis C. Noble Memorial Dispensary. Work on the building has been started. The Chinese physician who just graduated from Shantung Christian University Medical School is, we understand, ready to begin his work. Since the departure of Dr. Noble, in 1900, the American Board station has had no physician in this field of five million people.

MARATHI

Some interesting information has come from the work among the Criminal Tribes at Sholapur. In the early part of 1920 there was a strike in the Sholapur mills. Nearly all of the 40,000 hands quit work. The government officials were alarmed. There were about 4,000 of the "Criminals" near the city, and most of those who were old enough worked in the mills. It was feared that these professional thieves—descendants of thugs, highway robbers, and murderers—would seize the opportunity and rob the city. English troops were brought in. The "Criminals" were the only ones who gave no trouble. They listened to reason and went to work. Mr. Strutton, the missionary in charge, not only received letters of thanks from government officials, but was also the recipient of the Kaiser-I-Hind medal. In 1922, another strike was declared. Instead of fearing trouble, however, the government asked Mr. Strutton to lend the police 300 "Criminals" to help keep order. Mr. Strutton advised against this, but the very fact that the proposition was made is significant.

While on Sholapur, we report a story centering around the personality of the late Henry Gates. Four young men recently joined the church at Sholapur. The story of one was that he had come in touch personally with Henry Gates. After preaching to the young man and others, Mr. Gates had taken a photograph of the young man. The picture later was sent to the young man and the friendly attention made such an impression upon him that he began to think favorably of the Christians. This in turn gave him the desire to study and read. It eventuated in his becoming a Christian. Many cases like this reach the missionary, showing that it is not so much preaching as practice that brings men into the Kingdom. Lives are read more than books.

THE PORTFOLIO

A Declaration from the Opposition

On March 12, 1922, the editor of the *Journal* received a letter from one of his pupils which included a piece of printed matter with its original mailing envelope. The text of the circular was in Chinese; the following is a faithful translation:—

THE DECLARATION OF THE NON-CHRISTIAN STUDENTS' FEDERATION

We oppose the World's Christian Students' Federation. We oppose the World's Christian Students' Federation because we want to protect the happiness and welfare of humanity. We now wish to publish our real attitude so that the public can know it.

We know that Christianity and the Christian Church have created many evils and committed many sins in the history of mankind. This we are not concerned with for the present, but they are now still creating evils and committing sins and will create evils and will commit sins. All of us who have blood in us and who have conscience and who are unwilling to be degraded can never forgive them and can never tolerate them.

We know the organization of the present society is an organization of capitalistic society and has on the one hand the property-holding classes who eat without work;

on the other hand there are non-property-holding classes who work but who cannot get anything to eat. In other words, there is on the one hand the robbing class, the oppressing class; on the other hand, there is a class which is being robbed and which is being oppressed. The present-day Christianity and the Christian Church is the very evil devil who helps the former class to rob the latter class, who upholds the former class to oppress the latter class.

We recognize such cruel, oppressive, sad, and tragic capitalistic society is unreasonable, inhuman and which must not remain without reconstruction. Therefore, we acknowledge that this evil devil, namely, the present-day Christianity and the Christian Church which is helping the evil to do evil, is our enemy. We cannot but fight a decisive and deadly battle against it.

The capitalism of this world has gone through the period of development, ripening, and is coming to the stage of decay. Therefore, the capitalists of all nations, no matter whether they are English or American, or Japanese, or French, all begin to feel scared, and they are exhausting their clever manipulations, hoping to continue their dying breath against the ten thousand to one odds. They, they are taking steps, one following the other, to rush into China to carry out their plans of economic exploitation. And the present-day Christianity and the Christian Church is the vanguard of this exploitation.

The various capitalist nations who are establishing Christian churches in China have as their object nothing more than to tempt the Chinese people to welcome capitalism. These nations who have established the Y. M. C. A. in China have as their object nothing more than to rear up good and efficient bloodhounds of the capitalists. In short, their object is just to suck the blood and fat of the Chinese people. Therefore, we oppose capitalism and at the same time we have to oppose the present-day Christianity and the Christian Church, which supports capitalism and which cheats the common people.

The World's Student Christian Federation is the progeny of the present-day Christianity and the Christian Church. They are preparing to call together Christians from all over the world and hold a conference on April 4, at Tsing Hua College, Peking. What they are going to discuss is nothing more than such tricks as how to uphold the world's capitalism and how to extend capitalism in China. We acknowledge this conference to be a conference of robbers, humiliating and polluting our youth, cheating our people and robbing our economic resources. Therefore, following our inner impulses, we are organizing this Federation (non-Christian—Ed.) and decide to declare war upon it.

Oh! students. Oh! young men. Oh! workmen. Who of us fails to know sins of the capitalists? Who among us fails to know the heartless cruelty of the capitalist? How can we not rise and oppose them when we see with our eyes these bloodhounds of the capitalists holding a conference to discuss how to decide our fate!

Rise!! Rise!! Rise!!

THE NON-CHRISTIAN STUDENT FEDERAT ON

From "The Life, a Journal of Christian Thought and Practice," edited by Timothy Ting-fang Lew, M.A., B.D., Ph.D.

What Is the Indigenous According to China?

By Chinese indigenous Christianity we mean a Christianity that has possession of the Chinese spirit and expresses itself in Chinese fashion. Much confusion of thought might be spared by insistence upon this simple definition. With not a few, independence of foreign assistance is mistakenly thought to make Christianity indigenous. Witness the considerable number of "independent" churches in China. With some, it resolves itself into a matter of control. Witness the Y. M. C. A. administration which, because it has Chinese officers in its central organizations, is sometimes inaccurately described as indigenous. There are churches which have been thrown upon their own resources, and are entirely under Chinese control, but which in form appear to be anything but a native product. This is clearly due to the fact that the spirit of Christianity within them has not yet found for itself natural and original expression.

How may Christianity be made more indigenous? By complete withdrawal of all foreign missionary forces? That would be calamitous. The immediate problem for the mission is not one of withdrawal, but of readjustment in order to stay in with advantage to the Chinese Church. By partial withdrawal from certain territories or activities? This is quite permissible. In many places various forms of coöperation are being tried.

These have varying degrees of success. It is our conviction that the development of an indigenous Christianity depends more than all else upon the attitude of the missionary toward the Chinese Christian body and of the Chinese Christians toward the missionary. The missionary should merge himself into the Chinese Christian community; he should not force its development into any Western form, but contribute what he may of the spirit of Christianity, leaving that spirit to express itself as it will in purely Chinese fashion. For the Chinese Christian, it will mean the frank and trustful acceptance in the spirit in which it is tendered of that which the missionary may contribute, drawn from his richer Christian inheritance or more abundant portion of the gifts derived from the common Heavenly Father.

It is our conviction that there is a Chinese genius, which, when breathed into and thoroughly permeated by the spirit and teaching of Christianity, may produce something not yet recorded in the history of the Church. Christianity then, being essentially spiritual, may be said to be indigenous when it has so entered into the lives of the Chinese people as subconsciously to influence their ordinary thoughts and activities.

From the Report of Commission II, China National Conference, Shanghai, May.

China's Labor Problem

The industrial problem has become today an international problem. Without paying the least regard to the factory laws in their own countries, many of the foreign employers come out here and do what they please. Undoubtedly they find this country an actual "land of the free." They rule over thousands of wretched "hands" —just like ancient despots—with the sole purpose of making money. On the other hand, the Chinese employers, adopting everything that is materialistic from the West, exploit their own fellow-citizens with no sense of shame. Judging from the above, it is evident that minimum regulations relating to factory labor must be made in order to alleviate the pains of the exploited.

If we wish to see the establishment of the Kingdom of God on earth, China included, we cannot allow the continuance of the miserable state of labor. It is true that the Church is ever ready to do any kind of charitable work, but the cry of these exploited poor is, "We want no charity—we want justice." History shows that every worthy movement requires thinking and sympathy from the public, before it can be a success. So in this movement; a movement for improving working conditions in this country needs the support and cooperation of every thinking man and woman before it can be a reality. The Church is *the* place from where the public opinion may emanate. Will the Chinese Church again lay the foundation stone of standing for social justice and humanity as she did nobly for other causes in her earlier days?

Zung Wei Tsung, in "The Chinese Recorder."

THE BOOKSHELF

The Message of Sadhu Sundar Singh. By Canon B. H. Streeter and Mr. A. J. Appasamy. New Yo k: Macmillan Company. Pp. 209. P ice, $1.75 net.

Not long ago Mrs. Parker's excellent book on India's great Christian mystic was reviewed in these columns. Now comes a companion book edited by two sympathetic students of Indian mysticism and close friends of the Sadhu himself. The book impresses us as being an authoritative statement of Sundar Singh's message, and a rare interpretation of his mind and life. The Sadhu personally gave much time and thought to the book when it was nearing its final stages in Oxford. There are chapters on A Mystic's

Creed, A Mystic's Peace, and a Mystic's Way. The chapter on Ecstasy and Vision strikes the keynote of Singh's message, emphasizing as it does his revelations and their supreme place in his preaching and life. Some of the most typical and original of these visions are given: some concerning eschatological matters, but most of them pertaining to his characteristically mystical message.

Whether or not we follow the Sadhu sympathetically in his ecstasies, we nevertheless must find much to interest us in his views regarding Christianity in India and its relations to the national genius. A chapter is given over to this question. The Sadhu believes that ultimately there will be only an Indian Church of Christ, an Indian Christianity, a fulfillment of Hinduism in the best sense of the term. By adopting the life of a "holy man" Sundar is deliberately attempting to Indianize Christianity. To him this is not the normal life for Christians generally; it is simply his own peculiar method of apostleship.

This "Message," interpreted by both an Occidental and an Oriental, is a contribution to the study of mysticism and of that type of Indian Christian which appeals best to the Indian masses. The spirit of Sundar Singh is quite Pauline. His message reminds one of the Gospels in its illustrations from Nature and in its simplicity and power. E. F. B.

Hilary, The Story of a College Girl. By Margaret Sinclair Stevenson. Published for Humphrey Milford by the Oxford University Press.

Obviously a story with a purpose—a little too obviously. Hilary is an English girl of means. In her teens she loses her father and mother, but continues her education through Oxford. In her later years she catches enthusiasm for missionary work through a chum's brother, and eventually goes to India. Interesting but not so convincing as it is probably intended to be. C. E. W.

The New Missionary Heroes Series. New York: George H. Doran Co. Price, 60 cents each.

These twelve sketches of great missionaries have been written for English boys and girls by various English writers. They were first published in England. The Doran Company renders a real service in securing the right to publish them in this country.

They will serve two purposes. Leaders will find in them a wealth of material for story-telling. And despite some un-American terms, ways of speaking of spiritual experiences, and occasional moralizing in two or three of the sketches, boys and girls, especially of the teen age, will enjoy reading them.

The missionaries whose lives are sketched are Livingstone, Moffatt, Chalmers, Carey, Pandita Ramabai, Mackay of Uganda, Gilmour of Mongolia, Abel of Kwato, Bishop Hannington, John Williams, Wilfred Grenfell, and Heroes of Madagascar.

M. E. E.

The Bells of the Blue Pagoda. By Jean Carter Cochran Philadelphia: The Westminster Press. Pp. 281. Price, $1.75.

Those who have read Miss Cochran's "Foreign Magic" will welcome this new book from her pen. Once again she has succeeded in giving us a vivid picture of Chinese life and traditions. While the plot seems rather improbable, it is an excellent one for bringing out the social contrasts between the life of the wealthy classes and that of China's beggars. The degraded condition of such characters as "Creeping Sin," "Old Scarred Face," and their comrades in crime, is offset by the sterling worth of such types as Pastor Meng and the old nurse, Wang Dah Mah. The place of missions in the life of the people is well shown. Above all the power of the educated Chinese woman is made clear in the career of "Little Small Feet."

It is a book to be recommended to young people and adults as a story-interpretation of Chinese life and modern missions. M. E. E.

WORLD BRIEFS

The English Government has decided to establish in Jaffna, Ceylon, a trade school for goldsmiths, to encourage keeping up the delicate and wonderful filigree gold work for which Jaffna has been so famous.

Dr. Samuel M. Zwemer, of Cairo, is now on a visit to various missions in Algeria, Tunis, and Northern Morocco, Java, Sumatra, Singapore, and the Straits Settlements. Thence he expects to come, via the Philippines, to this country, arriving in November or later.

The British Government has provided scholarships by benefit of which several students chosen from Bagdad may take a course at Beirut University. It is expected that they will fit for educational work in Bagdad.

The Orient prints a series of interesting statistics of the American colleges in Turkey for 1921-22. *Beirut,* 939 students, of 12 nationalities, 6 forms of religion; *Robert,* 582 students, of 17 races, 6 forms of religion; *Constantinople,* 415 students, of 18 races, 6 forms of faith; *St. Paul's,* 267 students, of 6 races, 4 forms of faith; *International,* 233 students, of 14 races, 6 forms of religious faith.

The Beirut Press of the Presbyterian Board of Foreign Missions celebrated its one hundredth anniversary by putting up two steel buildings of the latest American design in construction. Old presses, printing 600 sheets an hour, are replaced by the modern automatic feed, 3,600 an hour. The new Arabic linotype replaces sixteen hand typesetters. On the day of the anniversary there was delivered by aëroplane the largest order for Christian literature which has ever come from Mesopotamia.

From an editorial in *The Missionary Review of the World* we quote certain items as to the present religious life in Russia: A genuine religious revival is taking place in both Russia and Siberia. 150,000 people gathered in Red Square, under the walls of the Kremlin, Moscow, for devotional exercises. Lenine looked out from his office in the Kremlin and watched the patriarch bless the people. Reports from other parts of Russia speak of reaction from the atheistic and irreligious Bolshevist doctrines. The people are returning to the churches, being married and baptized again in church, ceremonies forbidden by Bolshevists. It is very important to send Bibles and Bible teachers to these Russians, who are reacting against the atheistic teaching they have been having.

THE CHRONICLE

The American colony in Constantinople, in the course of its work of locating graves of Americans for the purposes of decoration on Memorial Day, has found one that has long been sought—that of Mrs. H. G. O. Dwight, who died of plague on July 8, 1837, and with her infant son was buried. The grave is in the Greek Orthodox cemetery at San Stefano.

Deaths

March 31. In Meriden, Conn., Miss Elizabeth B. Pierson, aged 77 years. She was the sister of Rev. Isaac Pierson, of the North China Mission, and spent some years at Paotingfu, coming back to America to bring an invalid child of Mr. Pierson's, of which she had the care, in 1885. For many years she has lived in Meriden, where she has been active in First Congregational Church and along social lines.

June 13. In Sofia, Bulgaria, of peritonitis, Rev. Lyle D. Woodruff, a member of the staff of the American Board in the Balkan Mission since 1911. Mr. Woodruff was a graduate of Oberlin and has been engaged in educational and general missionary work.

We are indebted to Dr. George F. Herrick, once of Turkey, now of New York, for this notification of the death of a former missionary in Turkey:—

Matilda J., wife of Rev. Theodore A. Baldwin, died in Summit, N. J., on May 16, at the age of 77 years. Mr. and Mrs. Baldwin were missionaries under the American Board, beginning in 1867, in Constantinople, Maritsa, Smyrna, and Brousa. Although their direct connection with the Board ceased before the Great War, they continued to live in Turkey, ministering to the people whose love they had gained, until growing distresses made it necessary for them to come away.

Mrs. Baldwin was one of the most brilliant women sent out by the Board, and her devotion to its work was hearty and fruitful. The Brousa High School for Girls was her creation. Not counting missionaries born on the field, she was the only one in Turkey who could and did use three native languages—Armenian, Greek, and Turkish. She has suffered much serious illness since she came home, especially during her last month of life.

The engagement is announced of Miss Elsa Reckman (W. B. M. I.), of Marash, and Mr. Stanley Kerr, of the N. E. R. unit there. Miss Reckman joined the station in 1920. The marriage is expected to take place this summer.

MARRIAGES

June 1. In Wilton, Conn., Mr. C. Kamba Simango and Miss Kathleen M. Easman.

BIRTHS

October 21, 1921. In Adams, Natal, South Africa, to Mr. and Mrs. Albert J. Hicks, of Amanzimtote, a son, Kenyon Irving.

March 13, 1922. In Durban, Africa, to Dr. and Mrs. Alan B. Taylor, a daughter, Frances Eileen.

May 4. In Peking, to Rev. and Mrs. Rowland M. Cross, a son, Charles Tenney.

ARRIVALS IN THIS COUNTRY

May 11. In Seattle, Miss H. Frances Parmelee, of Hito Maru, Japan Mission.

May 19. In New York, Mr. Arthur A. Ward, of Tellippallai, Ceylon.

May 20. In San Francisco, Rev. Horatio B. Newell, of Matsuyama, Japan.

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Dr. Isabella H. Curr, of the McLeod Hospital for Women and Children, at Inuvil, Ceylon, has reached her furlough ground in Auchtermuchty, Fife, Scotland.

Who's Who on the Mission Field

BEMENT, FRANCES K., Principal of the Girls' Boarding School, Shaowu, joined mission in 1898. Miss Bement's school girls celebrated her fiftieth birthday, last year, by composing a semi-centennial ode of congratulations. They are bright girls and we have secured a translation of the poem, which follows:—

"One who embodies the transforming Way of Jesus,
In bonnet-skirts, a teacher.
Glorious virtue like the star Pao-u,
Effulgent bliss to longest life.
Spring breezes descending on the Shaowu land,
Reviving rain richly diffused.
Shrank not from ocean on ocean afar,
Cherished a nourishing affection.
Clearly, clearly, unfolded the good doctrine,
Step by step opened the understanding.
At fifty years she knows the mandates of Heaven.[1]
May threefold fullness bless her cup,
We pray most reverently,
Offering our hearts sincere.
O may the Lord bestow His grace,
Longevity like Southern Mountains be a glory."

BLISS, EDWARD L., M.D., Shaowu, China, since 1892. Dr. Bliss, in his hospital work of the Shaowu Station, 250 miles up the Min River, from Foochow, has found his work much handicapped for the lack of milk for babies and sick folks. The native Chinese cow gives about a pint of milk daily. Dr. Bliss imported a few goats, but they were not sufficient. He then secured Ayrshires from South Chihli, but they were not up to the emergency. Now a friend in Chicago has given the station a particularly hardy bull calf from a fine stock farm in California, and Dr. Bliss hopes for rare success. Another effort of Dr. Bliss is to destroy the rinderpest, which usually destroys 90% of a herd which it infects. Dr. Bliss believes he has found a serum which is a perfect cure.

HERRICK, DAVID S., Union Theol. Seminary, Bangalore, Madura Dist., India, since 1894. Mr. Herrick has made interesting tests and comparisons of the mentality of Brahman and Panchama (outcaste) children in South India with each other and with American children. An article by Mr. Herrick, printed in the *Journal of Applied Psychology*, is most suggestive in its conclusions. Evidently the Panchama children are slower in thought than the Brahman children. At the age of four the Americans are slower than the Brahman children, but at six they begin to take the lead. Perhaps this is due more to the American kindergarten than to any other reason.

LAWRENCE, WM. T., M.D., Gogoyo, Rhodesia, South Africa, 1900. Dr. Lawrence, whose medical certificates come from New York Homeopathic Medical and from the Royal Medical College of Edinburgh, has had curious and interesting experiences as a pioneer doctor. He served ten years at Chikore, eight at Mt. Silinda of our Rhodesia Mission, and it was Dr. Lawrence who supervised the opening of the latest station in that region, Gogoyo. In 1918 he spent two months fighting the influenza epidemic by means of inoculation, and in 1920, from February into June, was vaccinating against the plague of small pox.

TUCKER, FRANCES F., M.D., Porter and Williams Hospital, Tehsien, 1902. Has been active in civic, medical, and evangelistic life. Removed the two hospitals from Pangchwang, where they were located when he went to China, to the fine new plant in Tehsien, Shantung Dist. Led in relief work during floods four years ago and during the recent famine. Tehsien city officials are now insisting that he be chairman of the "Society for Refuge and Relief" which is being organized to face the consequences of the present civil war in its handling of disease, deportations, and siege at Tehsien.

[1] "At fifty I knew the mandates from Heaven" is a saying of Confucius.

NOTICE
TO THE MISSIONARIES

Those of you who are interested in the accuracy and value of the next Year Book and Annual Report —and we have reason to believe that many of you are *vitally* concerned in both — are requested to hand in your criticisms, corrections, and suggestions by the first of September.

I do not have to point out the difficulty of prophesying in the Fall where each of you will be in the Spring and what you will be doing. We shall, of course, be guided by the regular mission reports as they arrive this Summer; yet even these will be outlawed by September first, in many instances. If, therefore, you take pains to let us know definitely your address and work, so far as you can foresee it, in 1923, you will have a perfect alibi if our list proves incorrect, you will help preserve the sanity of the editor, and you will above all strengthen the faith of our friends in the published word of the Board. Please write Mr. Case. Yes, YOU!

Send in some pictures, too. *Please!*

Enoch F. Bell

OUR CANDIDATE NUMBER

THE friends of the Board often show an interest in the way a foreign missionary society operates. We offer in this issue a short course in the Selection and Training of Candidates. - We hope that we give enough to stimulate a desire for more; for always does the Board invite a thorough study of its aims and methods.

We present an article from the pen of our Candidate Secretary. He suggests some of the ways by which the young man or woman is found. Perhaps some day we can give more space to this important method of selection—involving a keen and exhaustive study of a candidate's physical, mental, and spiritual qualifications.

We also publish here the program of the Training Conference held this last June. Just a glance at the subjects will prove worth while—though you will readily imagine that after all it is the personal contact between the secretary and the recruit that constitutes the real school in action. It is the spirit, not the form, that makes the Conference a memorable Commencement.

Yet the instructions given are of lasting value. A few samples are printed here. The advice offered is the conviction born of years and years of experiment. It forms a part of the science of missions.

On different pages throughout this number of the *Missionary Herald* the reader will find something to remind him of the missionary recruit, and to inspire him with a purpose to pray for the Band sailing out this year upon the sea of missionary endeavor.

A PRAYER OF CONSECRATION

LMIGHTY GOD, our loving Heavenly Father, whose delight is in the joy of thy children, and whose purposes are all for their good—we render thee our praise for the richness of the life thou dost share with us. We are glad for the challenge which it brings, a challenge to be and do our best, in love and service to thee and to our fellows. Yet as we look about us and see so much of selfishness and strife, violence, hunger, and suffering of every sort, we would be discouraged were we not sure of thy leading, confident that thou dost summon us to no tasks that are impossible. Thou hast given us the Christ, and in him we find the answer to the world's every need. And now we rejoice that in a very special way, thou art calling us to a fuller share in his enthronement, through the sending of an ambassador in his name to a far and needy land. We thank thee for our brother, who stands before thee and in our midst, on the very threshold of a great undertaking. We praise thee for the present realizations and for the further expectations of his life, for his Christian inheritance, for the advantages which have been given him to enjoy, for his manly influence, and, most of all, for his devotion to the cause of Jesus Christ. As we solemnly but joyfully set him apart for his mission, we ask that thou wilt bestow upon him thy richest blessing. Do thou watch over and keep him in all his ways, and prosper the work of his hands. Bless the young men to whom he goes as a messenger of Christian brotherliness, and prepare their hearts and minds that his ministry among them may be fruitful. And may the connection here established between this church and its representative abroad be as another link in the great chain of love that is binding all men together and to thee. Hear us in this our prayer as we consecrate our brother and ourselves to thee, for fuller loyalty and richer service in the name of Jesus Christ our Lord. AMEN.

Prayer offered by Rev. Robbins Wolcott Barstow, in Second Congregational Church, Concord, N. H., July 9, setting apart John Frye Stearns for service under the American Board in Bulgaria.

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